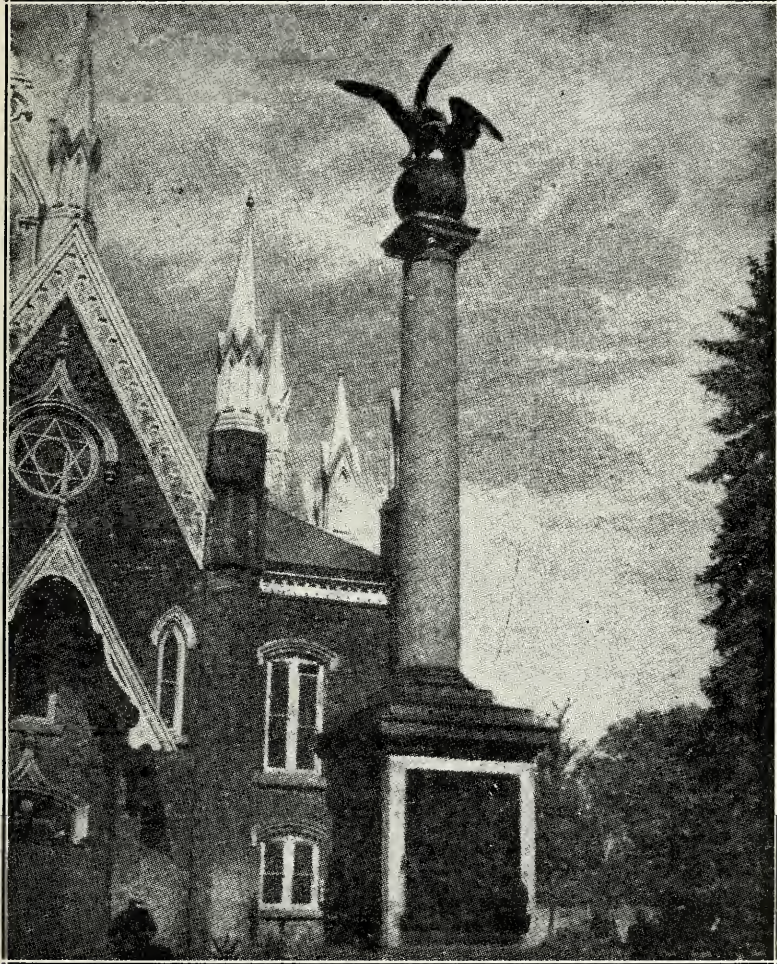


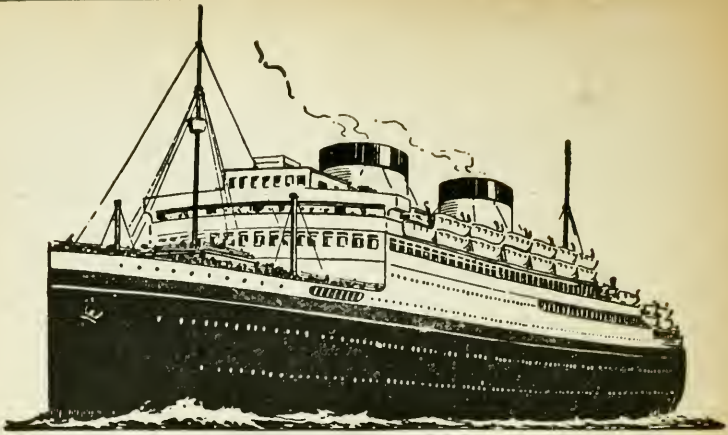
June 22  
1939

# Millennial Star



**Seagull Monument On Temple Square**

*A visitor sends appreciation. (See page 386)*



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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Associate-Editor

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*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4: 12*

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## THIS WEEK'S COVER—

**A**N unusual shot of the Seagull Monument on Temple Square in Salt Lake City is shown on this week's STAR cover. To this square come more than 300,000 tourists every year, attracted by the many interesting things to be seen. In the background of the picture is the assembly hall, used for the overflow of the crowds at conference time. The reactions of one visitor to the Square are given on page 386.

## IN THIS ISSUE—

**A** discussion of what we can expect at the Millennium. See page 398.  
An explanation of the terms, "damn," "hell" and "everlasting." See page 391.

What are the dividends on money given to the Church? See page 388.

# My Visit To Salt Lake City

By RAY M. JOHNSON, Ph.D.

(Of Jackson, Ohio, U.S.A.)

## AN APPRECIATION

AS I stood by the Seagull Monument hearing the guide tell how the dreams of the early Mormon pioneers had come true, it suddenly occurred to me that some of my own dreams had come to realization in this visit to Salt Lake City and Temple Square. This impression grew as I saw more of the splendid and inclusive work being done by the L. D. S. Church—an impression that many of the things which forward-looking individuals within other churches are talking about and wishing for are actually part of the ongoing programme of the Latter-day Saints. It seems appropriate, therefore, that I, a non-Mormon, should express my deep appreciation of the things I saw in Salt Lake City.

Beginning in lighter vein, let me record my favourable impression of the fact that there was no charge for admission to

Temple Square, no tips permitted for guide service, and no offering received in the Tabernacle. This was, of course, a bit confusing! One grows so accustomed to little tributes levied against tourists and to church services where money is central, that one is not prepared for such complete absence of commercialization. That splendid organ music worked me up into a generous frame of mind; and I shall have to return some day and find a way of making the offering I was prepared to give! Meanwhile, record my grati-

### The Author

EVERY year more than 300,000 people visit Temple Square and are escorted through these world-famous grounds. These people come from all parts of the globe, and with many varied expectations as to just what they will find in the Mormon Centre. Very few leave without being impressed in some way. This article was written by one visitor acknowledging his appreciation for what had been shown him in Temple Square, and other parts of Salt Lake City.

tude for something that was without money and without price.

The thing that stands up in my memory, however, like the Wasatch Mountains rise above the city, is the intimate tie-up between religion and the daily life of the people, the concern of the L. D. S. Church for the problems faced today. This is the thing, above others, which some of us talk about but you achieve.

Once in a while, among non-Mormons, a minister who is more concerned with serving people than with the possible security of his job will launch into a social and recreational programme for the young people of his parish. To accomplish this he may co-operate with private or public agencies, or, if he is very daring, he may erect and equip some kind of recreational hall or leisure-time centre. Generally it is far enough

removed from the church building to avoid too much criticism from those who think that religion has nothing to do with such things. But in Salt Lake I was told—and saw for myself—that each ward has its recreation hall alongside its chapel. My admiration increased when I learned that this arrangement is no accident nor is it a mere expedient to catch the less spiritual, but rests rather upon the basic doctrine of eternal progression.

I was deeply thrilled—there is no other way to say it—to learn how inclusive is this seven-day-a-week leisure time programme which you carry out: study groups in current events, philosophy, theology, vocational training, etiquette, preparation for home making, first aid; the rich and varied provision for dancing, drama, public speaking, music, storytelling; the training in hand crafts, singing, group dancing and group play provided for the smaller children.

This programme in itself is marvellous; but to have these opportunities provided by the Church pleases me still more. To have them offered on any basis—by public or private agencies, for example, as they are in some communities—is a great boon to youth; but to have them offered by the Church as a vital part of its programme must surely enhance their value and at the same time raise religion in the estimation of the young people.

This tie-up of religion and life is even more apparent in the work of the Relief Society. Some of us see, and have been trying to say, that the church which follows Jesus, who went about doing good and meeting human need wherever he found it, can do nothing other than take the most active interest in helping people today. All lines drawn between religious problems and economic problems seem false—there are only human problems. We are most divine when we try to solve those human problems, as we approach God most truly when we approach man most helpfully.

*(Continued on page 395)*



The Salt Lake Tabernacle

## A Good Investment

By GILBERT H. ANDREWS

CONDENSED FROM THE IMPROVEMENT ERA

"MOTHER!" ten year-old Johnny stopped eating his cereal for a minute, "What is a good investment?"

"Whatever put that idea into your head, son?"

"Well, I heard you and Daddy talking after he came from the meeting last night. He said the reason he promised to give twenty pounds to the new meeting house was because he thought it would be a good investment. What did he mean?"

"Well, dear, a good investment means that you put your money into something that pays. That is, you get back enough to pay for what you put in and more."

"Does that mean that if we put that much money into the branch chapel we'll get our money back some time?"

"No, we probably won't get our money back, but there are other things we could get out of it that would be even more valuable. But if you don't hurry you'll be late for school."

Johnny wondered what they could get out of a new meeting house that would be worth more than money. Goodness knows they had a hard time getting enough to live on as it was. There was the new stove Mother had planned on. They had waited a long time trying to save enough to buy it. And now they wouldn't get it for a long time yet. He had heard them say last night that they would have to give it up.

It seemed to Johnny that Mother needed a stove worse than almost anything. That one in the kitchen caused no end of trouble. And after all, a branch chapel wasn't used much except on Sunday. Money and furniture around the house were used every day.

Everybody seemed thrilled over the new chapel. Johnny was proud of the fact that he was one of the first Deacons to be called to the stand and presented to the people. He noticed that his father and mother seemed proud of him as he stood there before the congregation.

The new building was grand. They never had to dismiss some of the Sunday School classes now on account of cold weather. But he'd had a lot of fun in the old one—been scared too! There was the time the Primary teacher had asked him to lead in prayer. She had stood by his side with her arm round him and helped. It seemed a little thing now, but he'd been mighty proud after it was all over.

Not long after the opening of the new chapel Johnny was ordained a Teacher and later a Priest. The first time he helped with the Sacrament he thought he knew the blessing on the bread, and, when he was half way through, he had to stop and start over with a card in front of him.

Then came the wonderful news from Church Headquarters that he was to be made an Elder and called on a mission. They



had a party for him in the new chapel and almost everyone in the branch seemed to be there to help show him a good time. It made him feel more important, like somehow the branch was part his.

When he first started his missionary work, the outlook wasn't so bright. How in the world could he ever learn enough to meet some of these polished ministers? Why, some of them had been to college for years. The first time he talked to one he got so mixed up he didn't know whether he was a Mormon or what!

Then almost overnight he found himself. When he got the spirit of the missionary work and really studied, so many things he had learned in the home branch came back to him that he found himself well able to defend and explain the Gospel.

All too soon his mission was over and he was home. Mother and Father were still in the same old house with the same old stove. Every time they got ready to get a new one something like conference expenses, the new branch chapel, or his mission had come first.

The crowd at Sacrament meeting when he reported his mission was the largest he had ever faced. He felt just a little frightened when he stopped to think that after all many of these people knew more about the Gospel than he did. And then he saw his mother's face in the audience. She wasn't paying particular attention to the opening exercises. She was watching him. He had seen that same look of pride and joy before, but it seemed to stand out more than ever now.

Once he got started he thoroughly enjoyed himself. He had been rated one of the best speakers in his missionary district and he would give these home friends the best that he had. And after all he was talking to just two people in the group. When he closed his talk with a strong testimony and sat down, he noticed that his mother's eyes were glistening with tears. He suddenly realized how much these people and this Church had meant in his life.

After the meeting so many people shook hands with him and congratulated him. Mother just put her arms around him and kissed him before the whole group. What a thrill it gave him!

As they walked homeward he put his arm around Mother on one side and Dad on the other. "Mother, do you remember telling me why you thought the twenty pounds you put into the new chapel was a good investment? I know now why you thought so. May you never think otherwise."

## Sabbath Observance In Modern Times

SOME Latter-day Saints are today faced with the question "Are we expected to observe the Sabbath in the spirit in which the original commandment was given, or have changing conditions modified and 'liberalized' our living so that we might engage in some activities which, in the past, have been banned?"

To every true Latter-day Saint the answer to this question is obvious. The commandment to observe the Lord's Day was first given to the Children of Israel from Mount Sinai. Since that time it has been reiterated in every dispensation.

The Bible is clear that so far as that record is concerned, to its very end, Sabbath observance continues to be the law. The Book of Mormon definitely makes the same commandment a part of Gospel teaching. The Doctrine and Covenants, the most modern of scriptures, confirms the previous teachings and enjoins strict observance of the Sabbath Day.

At no time has there been any pronouncement, scriptural, or otherwise, to change the commandment. Therefore, regardless of what others may do or what other churches may sanction, Latter-day Saints are under obligation to give strict observance, to "rest from your labours and to pay thy devotions unto the Most High."

The commandment continues, "And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full . . . And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and countenance . . . the fulness of the earth is yours . . . the good things which cometh of the earth, whether for food or for raiment . . . to strengthen the body and enliven the soul." And then the final injunctions and promises—"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments . . . But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world and eternal life in the world to come. I, the Lord, have spoken it and the Spirit beareth record. Amen." (Doctrine and Covenants, Sec. 59)

Latter-day Saints are urged to give serious consideration to proper observance of the Sabbath in their homes and among their families. Amusements, sports, outings, visits to pleasure resorts, fishing, hunting and other forms of recreation are in direct violation of all commandments and teachings on this subject. Unnecessary work or travel should be avoided. Advance preparation should limit even household duties to a minimum. The spirit of rest, worship and prayer should be fostered in every home.



## The Christ Of The Gospels

By ELDER JACK H. ADAMSON

(Scottish District)

"I HATE the Christ of the creeds." Thus said a learned Brahman to the great missionary, E. Stanley Jones.

"How would you like a Christ of the Indian Road?" said Jones. The Brahman thought a moment, pictured Him in Sadhu's garments calling little children unto Him and blessing them, cleansing the poor lepers of India, giving sight to the blind, freeing the captive. He thought of what could be done by this Man in India and he said, "I could love and follow a Christ like that." The Indian had pictured the Christ of the Gospels, the true Christ.

The Christ of the creeds is hateful to many because, among other things, to Him has been attributed a most atrocious doctrine of hell-fire and damnation. The creeds conjure up for us a vision of a great pit into which pour countless thousands of souls like a great cataract. An infinitesimal part of this

### A Discussion

IN this article Elder Adamson gives a scholarly explanation of the difference between the Christ of the Creeds and the Christ of the Gospels, and how this difference came to be. He discusses the misunderstanding that has arisen over the idea of eternal punishment, and gives the view held by many modern thinkers, who cannot associate such a harsh doctrine with One who claims to be a loving Saviour.

great flood of souls may be hardened sinners, but the most part would consist of the souls of babes who died without receiving church sacraments; souls of those who had embraced other religions; those who had grown up in the slums of filth and dirt, and into whose hardened hearts the love of God had not penetrated. All these, if told they were going to hell for not accepting Christ, would probably ask who He was that they might accept Him. They would be informed by

the creeds, however, that they were too late and without further ado they would be unceremoniously dumped into hell. And what do the creeds mean by hell?

Here is a typical idea taken from a book used for instructing children in the Catholic confessional. It is written by a gentle old nun called Mother Loyola.

Hell is "the place of torments. Pain of every kind is there. Pain most awful in its severity. Pain never ceasing, always at a pitch of unbearable intensity. Pain—pain without merit, of no good to the wretched soul; not getting rid of its guilt . . . pain such as this, unbearable from the moment, to go on forever."

Why, we ask, are intelligent, honest Christian people labouring under such a painful delusion? It is due mainly to a misunderstanding concerning the words which are translated

(Continued on page 394)

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THURSDAY, JUNE 22, 1939

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EDITORIAL

## *Judicious Tolerance*

**T**OLERANCE for the other man's point of view has been a goal set up by nearly every great thinker. As one man expressed it, I may not agree with your beliefs, but I will fight to the last for your privilege to have and express them.

Certainly it is important that this tolerance be maintained if the world is ever to come to that feeling of brotherhood which is the root of Christianity.

Lack of tolerance has been responsible for most of the persecution, misunderstanding and slowness of progress of the world. Intolerance killed Christ, Socrates—thousands of others. Man has usually condemned what he did not understand. He has been either afraid or ready to jeer at something which was out of his own personal experience, whether it was a tangible thing or an idea.

### **More Tolerance Shown Today**

**"T**ODAY," says that part of the world which considers itself educated, "we are conquering intolerance. We no longer condemn people because they are different. We realize that everyone is different, and that we must not condemn a man because he does not agree with us in all things." Very likely it is true that there is more tolerance in the world today than ever before—certainly more than for some centuries—especially among those who do have a chance to study the ideas and habits of other peoples.

Sometimes, however, this tolerance stops in the theoretical realm. It is easy to sit in the classroom or in a comfortable chair in front of the fire, and magnanimously defend the right of the Chinese to do reverence to his worthy ancestors, or indulgently "give" the African Negro the "right" to worship his jungle gods. It is sometimes difficult, however, to understand how our neighbour can be so "pigheaded" about his political ideas, and so "narrow-minded" in his religious concepts. Our tolerance of anything is often measured in direct ratio to the distance we are from it.

Sometimes people are "tolerant" of things which are closer, such as slums, dirt or unclean and indecent living conditions. Since such things have always seemed to exist as far as they know, it seems foolish to get worked up and denounce anyone for their existence now.

### **Tolerance Does Not Mean Indifference**

**T**HIS kind of "tolerance" really should not be designated by that term. Too often people think that they are tolerant when they only indifferent.

This indifference can lead one to tolerate far too many things. It can lead to tolerating lower standards in the personal habits of our friends, such as honesty or dependability.

It can lead to tolerating our own bad habits making us indulgent of our own weaknesses.

Now there is a great need for tolerance—genuine tolerance—in the world, among nations, among groups in our own lives. There is not need for more indifference, but there is need for more tolerance. Perhaps that thing in the world which should least be tolerated is intolerance. Let no one think that this is an appeal for less of this great virtue.

However, it is necessary not merely that we have tolerance, but that we tolerate the right things. Do your friends make mistakes? Yes, they are human. Is the world in need of having many conditions changed? Yes, it is a human world. Do you and I make mistakes? Yes, we also are human. Should we be tolerant of these people, and this world, as they struggle along? Emphatically yes, especially those people and that part of the world genuinely trying to make improvement.

### Be Tolerant of People

**B**UT take note, it is the people that should have our tolerance. These mistakes, the wrong conditions, or the bad habits must not be tolerated. They must uncompromisingly be driven out, as fast and as efficiently as possible.

A revelation of latter days says this: "For I the Lord cannot look upon sin with the least degree of allowance." There you see an uncompromising statement, allowing of no exceptions. But he followed that with another statement: "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven." And there you have the great ideal: Tolerance in every way for the sinner, or for anyone whose way of living or believing might be different; but not the slightest bit of tolerance, indifference, or "allowance" of any condition which makes for unhappiness in any way, whether it be unhealthy living conditions, oppression, individual sin or whatever it may be.

### Develop "Judicious Tolerance"

**I**T is a great accomplishment to be able to separate the sin from the sinner, the indifference to evil from the genuine tolerance of another's methods, and it is an accomplishment worth whatever effort it may cost. A man who can do this might be said to possess "Judicious Tolerance."

We are duty-bound, as individuals expressing a concern for our fellow men, to in every way fight any practice causing suffering or unhappiness in any way. We are also under the necessity, if we practise the Gospel of Love, to at all times remember that it is the bad condition that we are fighting, and in our fight be careful not to condemn or make suffer the individuals.—THORNTON Y. BOOTH

## THE CHRIST OF THE GOSPELS

*(Continued from page 391)*

in the Authorized Version, "damn," "hell," and "everlasting." "There is no word," says P. Smyth, "in the original language of the Bible that at all justifies the use of any of these words in the meaning we have attached to it. The Revised Version has, therefore, swept them all away."

The word translated "damn" is from the Greek word "krino"—to judge and "kato-krino"—to judge adversely. Both of these words have been translated "damn" in the Authorized Version.

The word "damn" once did mean to judge or condemn. An example of this is seen in the Wycliffe Bible where the Lord says to the woman taken in adultery, "Woman, hath not man damned (judged) thee? Neither do I damn (judge-condemn) thee."

In general, the same is true of the word "hell." It occurs eighteen times in the New Testament. Five times it means Hades (place of waiting spirits) and the rest of the time the word "Gehenna" is used. No man on earth can justifiably say he knows what "Gehenna" means. It was the name of a horrible valley outside Jerusalem where rubbish, sewage and cast-off was thrown to be burned, that the city might be kept clean. The Jews drew their image of hell from this valley, and the Lord took up the use of the word but never defined it. Now we do not know exactly what the Jews did mean by Gehenna, but Mother Loyola's image is obviously false, for, says Cox, an authority on Jewish tradition, "There is not a word in the Talmud which supports the damnable dogma of endless torment." Christ used the word Gehenna and allowed his followers to draw their own conclusions. That is all we know.

The word translated "everlasting" is usually from the Greek word "aeonian" and in the the Bible is frequently applied to things that have already ceased, i.e., the temple at Jerusalem, the daily offerings, etc. There are Greek adjectives and phrases which do mean endless, but they are never used in the Bible in connection with man's hereafter.

Thus we see that a misunderstanding of these three words has led to a widespread misconception of hell which is entirely and absurdly false. Having exploded the "damnable dogma," a destructive process, we proceed to a constructive one. What will happen to people who in this world did not believe? We ask the Christ of the Gospels, and we receive this answer in his own words: "He that believeth in me, though he were dead, yet shall he live." And again, "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live."

The import of these teachings becomes unmistakable when we read of Christ's visit to the spirits in prison. (1 Peter 3: 18) There we are clearly told that He, after his death and before his first appearance to the disciples, went and preached deliverance to the captive. He went and preached that the spirits of the dead might hear His voice and live—live truly in the pure light of His glorious Gospel. And in this we see not the

cruel tyrant of the creeds, ruthlessly destroying all who have failed to acknowledge him, but a loving Saviour, continually seeking and caring for his lost sheep. This is the justice and the love of God vindicated—those who have not been reached by Him in this life will have a chance to accept Him in the next one.

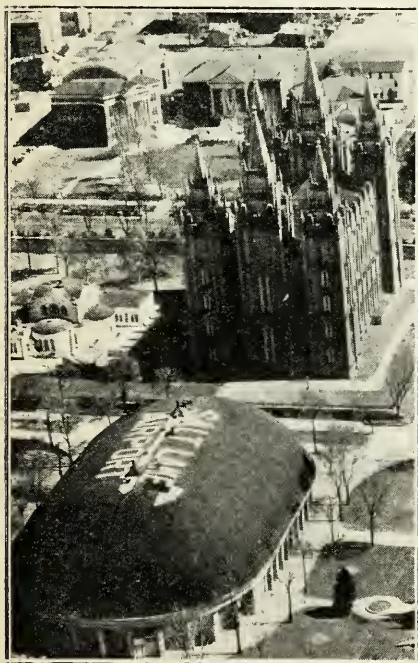
The most eminent of our modern writers have seen this and are teaching it. The great James Denney, Professor Orr, John Caird, Patterson Smyth, Stanley Jones and others—all great names in theologic halls—have reached the above conclusion. I like especially what Smyth says:

“We are bound to believe that in the judgment no man will be lost till the Father has put his arms around him and looked him in the eyes with His unutterable love, and finally rejected him.”

This is the teaching of the Christ of the Indian Road or any road—the true Christ of the Gospels, and like our Mohammedan friend we fervently say, “I could love and follow a Christ like that.”

### MY VISIT TO SALT LAKE CITY

*(Continued from page 387)*



Air View of Temple Square

In Salt Lake City I saw this as the stated policy and daily practice of the Church. Your Relief Society with its active social welfare programme; the study classes in personal and public health, mental hygiene, unemployment and housing, coupled with the programme of activities in connection with each of these subjects; your system of visitation whereby you keep in monthly touch with every member of every ward, discovering needs and taking immediate steps to meet those needs; your services in behalf of underprivileged and undernourished children; your set-up strengthened in recent years, to provide the necessities of food, shelter, fuel, and medical care for needy families; and the new provision of storehouses and the exchange of surplus

commodities between your people in different localities and

states—all these things seem to me the most natural outgrowth of Christianity and the most sincere tribute possible to Him who took upon Himself so fully all our infirmities.

The enthusiasm of your laymen is delightful. It is easy to understand, however, that men would be enthusiastic for a religion which so actively concerns itself with their daily problems and offers so much help toward the solution of those problems. It is easy also to understand their enthusiasm for a programme which provides so many pieces of useful work for them to do in the name of their Church.

At the Bureau of Information I talked with one man who very courteously answered my questions regarding certain points of history, and who, when he could not immediately give the information, took the trouble to look it up for me. He was well informed on questions of Pioneer history and confessed that his hobby is collecting historical documents. About the time I was ready to ask him at what college he teaches, he came out with the information that he is a real estate salesman. And then I had a picture of the way the life of an individual may be enriched quite beyond ordinary imagination when he sets himself, inspired by a religious ideal, to a programme of continuous self-enrichment.

Standing near was an older man. "I have been working here in the Bureau of Information for about thirty years," he said. "My business is coal; but I come here Sundays and give my time to the Church. Some people think I must be either crazy or else very unselfish. What they don't know is that I've been repaid a thousand fold for all the time I've spent here. Why," he continued, and his eyes twinkled, "I've met and talked with people from all over the world right here in this room. They have helped me far more than I helped them, and I have from them a kind of education that I could never have had in any other way."

Another thing to which I respond with a deep feeling of kinship is your belief in a contemporary and a continuous revelation. Here is something I have long believed privately and which I have tried publicly to express, though never without being sharply criticized for it. Always, of course, individual friends would say that I had given expression to things vaguely wished for in their own minds; but here in Salt Lake I found this a basic doctrine of the Church, openly stated and constantly used as an article of tremendous inspiration.

In the Tabernacle address which I heard for instance, the speaker again and again quoted from both the Gospels and the writings of Joseph Smith; and he used many variations of a formula to express that idea: "According to the ancient word of Jesus, recorded for us in the Gospels . . . according to a more recent statement of Jesus, given through His Prophet Joseph Smith," or "Jesus said long ago through the New Testament . . . and more recently Jesus has declared through Joseph Smith."

"Good," I thought. "That brings us more up to date—makes Jesus seem more like a contemporary, still in touch with us and still speaking to us through great souls." And then, on

top of that, I read in the Ninth Article of Faith that God did not stop revealing Himself a hundred years ago even, but that "He will yet reveal many great and important things pertaining to the Kingdom of God."

I had just returned from the Golden Gate Exposition when I visited Salt Lake and could not help thinking of the contrast between your vital concern for all phases of life and the kind of religion which was represented in the Hall of Religion at the Fair. For the religion at the Fair, housed at the side of things in its little sequestered shrine, was concerned with old books and old manuscripts and old pictures of ancient folkways in a distant land. All the real problems people face—adequate housing, constructive use of leisure, education for character, international good will—were dealt with in separate exhibits elsewhere at the Fair, but certainly not in the Hall of Religion.

One who is not content with an escapist religion which runs away from life's problems and mumbles pious words to take men's minds from their difficulties must certainly admire the Salt Lake brand. Again, to be perfectly honest and fair, I must state that many isolated individuals and a few lonely groups among the Protestant churches of today have a vital concern for all of life; but the little shrine at the side of things out at the Fair is an accurate symbolic representation of too much of current Christianity. It is against such a background that I record my approval of the kind of religion which I saw in action out in Utah.

### GLANCES AT CHURCH HISTORY

*Brief accounts of interesting events which occurred at a corresponding time of some previous year.*

**June 19th, 1927:**—The last Sunday service was held in "Deseret," Tottenham, London. For many years this had been the home and meeting place of the saints and elders. To mention the name "Deseret" is to call a flood of memories and a good many stirring stories from those who knew the place.

**June 19th, 1853:**—A Branch of the Church was organized in Westmanoen, Iceland, containing six members. Elder Gudmund Gundmundsen, in 1851, was the first missionary into that country.

**June 22nd, 1851:**—The first baptisms into the Church of Jesus Christ of Latter-day Saints to take place on the Asiatic continent were performed by Elder Joseph Richards at Calcutta, India.

**June 22nd, 1868:**—President Heber C. Kimball, first counsellor to President Brigham Young, and the "Father" of the British Mission, died in Salt Lake City.

**June 24th, 1804:**—Apostle Willard Richards was born at Hopkinson, Massachusetts.

## Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

### THE MILLENNIUM

**T**HE millennium is a period of a thousand years of peace on earth, when the influence of Satan shall not be asserted, neither among mankind nor in the animal kingdom. Christ will reign upon the earth as King of Kings and Lord of Lords. "They shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jer. 31: 34) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 6-9)

What glorious peace and love shall dwell in the hearts of all people in the world who are counted worthy to dwell with Christ and reign with him a thousand years. Then shall come to pass the words of Isaiah, "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2: 4) What a glorious and happy contrast will that time be in comparison with the agitation, excitement and consternation prevailing today even among the peace-loving citizens of the British Empire.

Then shall be verified the words of Joel, the Prophet, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 2: 28)

It appears that the beginning of the millennium will be at the time of His second coming, when He comes to reign upon the earth and when there shall be a resurrection of the righteous. John says in a wonderful prophecy "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." "But the rest of the dead lived not again until the thousand years were finished." (Rev. 20: 6, 5) The further writings of the Apostle John describe the conditions of peace and joy during the millennium, and subsequently the last resurrection, the change of the earth, the banishment of Lucifer therefrom, and the celestialization of the earth to be the heaven and celestial abode for celestial beings. What a joyous consummation to the labours of the faithful in attaining to the great and marvellous blessings that will bring such glory and exaltation to all who serve the Lord and keep his commandments.



## Of Current Interest

**PRISONS** without walls are proving a success in Britain, according to Mr. H. R. Scott, chairman of the Prison Commission. In a recent address he outlined the growth of the camp system, explaining that it was started with juveniles, and proved so successful that it was later tried with older men. Statistics show that more than eighty-five per cent of the men assigned to these unwallled camps do not return, proving that the security prisons tend to make men and unmake criminals.

**IN SOME** large cities such as Belfast, Ireland, a person who has no money may charge his tram fare and pay the company on the following day.

**THE FINDING** of a convex quartz lens in the ruins of Nineveh, along with tablets having characters too minute to be read with the naked eye, indicates that the Chaldeans made use of magnifying glasses as long as 6,000 years ago.

**CRICKET** is a popular game on the Virgin Islands, a possession of the United States. This is one of the few American places where the time-honoured British game has gained a foothold.

**FLOWERS** developed recently include a "morning glory" that stays open all day and which appears in various colours, including red; and marigolds which have no odour. The latter improvement has brought marigolds back into favour.

**A PHOTOGRAPHIC** air map of Great Britain, long wanted by the government, is being made this summer. Plans are also being made to map the whole of the British Empire—about 13,900,000 square miles—but it is estimated that 20 years will be required to complete the work. In Britain the maps are used for town planning and road laying, and in the various parts of the empire they are valuable for geological study; road, rail and watershed developments; forestry, soil and vegetation study; etc.

**CAPTAIN H. A. Van Wart**, Czechoslovakia's consul in Toronto, Canada, told a service club that his country's consular service throughout the world, "remains intact pending resumption of independence." He said that most Czechs retain hope of regaining membership among the world's democracies.

**A SEEDLESS** watermelon has been produced at Michigan State College. Scientists have also produced seedless tomatoes, peppers, egg-plants and long-necked summer squash. The new watermelons average about eight pounds, and are of pear-like shape.

**COFFEE** consumption in Italy is expected to decrease greatly in the near future for reasons of national policy. Most coffee producing countries refuse to barter for Italian goods, necessitating use of the gold reserve if the beverage is to be obtained.

### MORMONISM IN INDIA

Further evidence of the present-day scope of Church publicity was received last week in London from a Latter-day Saint of Lahore, Punjab, India. Brother Douglas A. Camm, formerly of Leeds Branch, now posted in India, while dining some time ago in that country overheard a conversation between two young men concerning Mormon

missionaries playing basketball in Great Britain. It was found that one of these young men had seen a game in Birmingham about two years ago in which the missionaries were engaged. Brother Camm states that his friend had nothing but praise for the players, describing them as the finest he had seen.

## From the Mission Field

### Departing Missionaries—



Elder Strange Harriet D. Eyre

Elder John J. Strange, who has laboured in Nottingham, Hull and Sheffield Districts, was honourably released on Saturday, June 17th, and will return to his home in Anthony, Idaho.

Harriet D. Eyre, who has laboured in Manchester and Hull Districts, was honourably released on Saturday, June 17th, and will return to her home in Salt Lake City, Utah.

### Doings in the Districts—

#### GENERAL NEWS ITEMS—

Of interest to members and friends of the M.I.A. organizations throughout the mission is the announced completion of the summer activity programme, which has already been sent out to the districts. If yours has not arrived, you should write immediately so that you may take advantage of the suggestions. The programme has been outlined by Dr. John Bleakley, of the mission Y.M.M.I.A. presidency, who conducted a discussion of this part of the Mutual programme at Sheffield. Those who were at Sheffield had the opportunity of having their questions relative to this type of work answered during the question period, conducted by Sister Madeline Hill, of the mission Y.W.M.I.A. presidency who has had a great deal of experience in this work. For those who were not there, the programme will be of great value as it discusses many of these questions in detail.

Following are the results of the Bee Hive races at Sheffield confer-

ence, which were kindly sent by Sister Edith G. Rees, mission Bee Keeper:

50 yards: Margaret Dunn (Birmingham); Janet Green (Sheffield); Mary Joseph (Birmingham).

100 yards: Margaret Dunn (Birmingham); Mary Joseph (Birmingham); Janet Green (Sheffield).

50 yards skipping: Margaret Dunn (Birmingham); Jeanne Wallace (London); Janet Green (Sheffield).

**BIRMINGHAM**—A series of successful friends' meetings is being held at the home of Brother William J. Dyson, under the direction of Elders A. Lucian Lewis and Dale W. Ansell for friends and members of Sparkbrook Branch. A comprehensive study of the Articles of Faith is being made during the series.

**HULL**—A jumble sale was held on Friday, May 26th, by Grimsby Branch Relief Society. The proceeds were used to procure a char-a-banc for transportation to Sheffield. Sisters Mary Kingswood, Ellen Standley, and Clara Tartellan were in charge of the sale.

**IRISH**—A grand concert and display sponsored by the Keep Fit Girls in Belfast Branch was held on Wednesday, May 24th. An interesting programme was prepared and presented as follows: Sister Edna Bond, solo; Brother Terry Whitelock, monologues; Brother Joseph Ditty, monologues and solo; Miss Ellie Dougherty, recitations. This was followed by a selection from the Belfast Gleaner Girls Chorus. A play, directed by Miss Kathleen Ellison, was given by the M.I.A. dramatic society and included the following cast: Brother Joseph W. Darling, Brother Terry Whitelock, Elder Roy M. Elkins, Sister Trixie Darling, Miss Ena Bannatyne and Sister Jean Ditty. A demonstration of dancing and exercises was given by the Keep Fit Girls. Chairman for the evening was Elder Don R. Wheelwright.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
Purwell Lane.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
Saving Bank Chambers,  
Lord Street, West.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
L. D. S. Hall, Zion Rd.,  
off Clarence Road.
- Burnley:**  
†L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
4b, Silver Street.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
33a, Regent Street.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Haliifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansan Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, King Charles St.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
Downham Fellowship  
Club, between 29 & 30,  
Arcus Rd., off Glenbow  
Rd., Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road,  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
21, Bottomly Street,  
Off Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street.
- Preston, Lancs:**  
L. D. S. Hall,  
44, Avenham St.,  
Off Fishergate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Shcrriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Liberal Association  
Hall, 13a, Queen's  
Street, Redcar-on-Sea
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station

†—6.15 p.m

\*—6.00 p.m

†—7.00 p.m.

†—2.30 p.m.

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